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Life and Character of Rev. Jonathan Edwards.

IN the lives of men celebrated for talents or virtues, we find instruction communicated in the most impressive and alluring manner. We see how their minds were formed from occurrences which reach back almost to their birth. The mind has often been compared to a sheet of clean paper, on which any characters may be written, at the will of the preceptor. In the study of biography then we are not merely amusing ourselves, or gratifying a curiosity to know the particular events in the lives of men, but we are learning how and by what means were formed and cultivated those who have been distinguished by unusual attainments, who have been eminently great, useful and good. The history of great men teaches to acquire those qualities which command the respect and admiration of the world,

which qualify the possessors for filling high stations in life, and performing useful offices to men: but in the history of pious and good men, we learn to prepare ourselves, and assist others in preparing for that future state which is to be the everlasting portion of all, the importance of which can by no means be compared to the trifling concerns of states and empires, or even of the whole world.

The Rev. Jonathan Edwards, President of the College at Princeton in New-Jersey, of whose life a short sketch will be attempted, was endowed with powers of mind that are rarely exceeded; but his greatest praise was, that he employed these talents to the noblest purpose, that of doing good. He was born at East-Windsor in Connecticut, on the 5th day of October, 1703. His father was the Rev. Timothy Edwards, pastor of the congregational church in that town; his mother, Mrs. Esther Edwards, was

daughter of the Rev. Solomon Stoddard of Northampton. He was an only son among eleven children. His pious parents early instructed him in the first principles of the Christian religion, and thus a foundation was laid for those eminent qualities, in the Christian life and character, to which he afterwards attained. In his very infancy, Mr. Edwards was by divine grace made the subject of deep conviction; his attention was thus forcibly drawn to reflect upon his own character, and upon a future state, to the way of atonement for sin, and acceptance with God, through a Mediator. This early occurrence, doubtless had its influence throughout his whole future life and conduct. A more particular account of this change and its consequences will hereafter be given in his own language, which is better calculated to convey to the readers a clear and forcible representation of his personal feelings, than can be conveyed by the language of any other person.—His mind was of that original cast and vigorous form which gave to all his qualities a pre-eminent character. At the age of thirteen years, he possessed a mind sufficiently matured to read, with uncommon attention and entertainment, Locke's Essay on the Human Understanding: even at this tender age he clearly apprehended the abstruse reasoning of that profound and subtil philosopher. From studies of this kind, which were his favorite ones, he formed an early taste for deep research into every subject to which he directed his attention. The first part of his education

was under the immediate superintendence of his father.—He entered Yale College in the autumn of the year 1716, where he resided in term time during the four subsequent years.—While at College he was a good scholar, and of exemplary moral conduct. In all his studies he was diligent, but was more particularly engaged in the study of Natural Philosophy and Ethics, or Moral Philosophy. Before he was seventeen years old, he received the degree of Bachelor of Arts, in September, 1720, and for the two succeeding years he resided at College, preparing himself for the work of the ministry, and was then licensed to preach the gospel as a candidate. Shortly after his first appearance in the desk, he was invited to repair to the city of New-York, and preach to a church of English presbyterians, and in August, 1722, he complied with the invitation, and continued preaching to that society for about eight months. He was urged to prolong his residence among them, but thinking the society too small to settle a minister, he left New-York and returned to his father's house in East-Windsor, and devoted his time entirely to the study of Divinity. He received the Degree of Master of Arts at Yale College, in September, 1723, and the following Spring was chosen tutor of the College; the duties of which office, he undertook and performed till September, 1726, when he removed to Northampton, in consequence of an invitation from the people there, to settle as a colleague with his maternal grand-father, Mr. Stod-

dard, and was ordained to the work of the ministry at Northampton, February 15, 1727.

Mr. Edwards, before he was settled at Northampton, had made a practice of keeping a diary, in which he noted every important incident of life as it occurred, and the changes of the state of his own mind. In the government of his conduct he prescribed certain rules to himself, which he wrote down under the title of resolutions.—He made it his constant practice to read these over, once every week. They relate to the examination of his own heart; the government of his thoughts and passions; his improvement of time; his course of study; his treatment of dumb animals;—his conduct towards his enemies, his neighbors, friends and relatives; his duties towards God; and the observance of holy time. These resolutions are couched in a language becoming the lowly and diffident disciple of Jesus Christ, relying not on his own strength, but on the grace of God. They express also his fixed determination to check the first aberrations of his heart from the plain beaten path of duty. He was married July 20, 1727, to Miss Sarah Pierpont, daughter of the Rev. James Pierpont of New-Haven, a woman, by her benevolent disposition and her amiable deportment, as well as by the rare endowments of her mind, and by her piety, rendered singularly dear to him throughout the whole of his life. Mrs. Edwards was well qualified to superintend the domestic affairs, and indeed the whole temporal concerns of her husband; and they were exclu-

sively confided to her direction. She proved herself to be one in whom the heart of her husband might safely trust; she looked well to the ways of her household and ate not the bread of idleness. Her children arose and called her blessed, her husband also, and praised her.

Mr. Edwards was of a slender person and of delicate health, early inured to close study, but incapable of much bodily fatigue or exercise. He peculiarly needed the assistance of a consort, whose entire direction of domestic concerns might leave him at leisure to pursue, without interruption, the private studies, and the public duties of his office. He deemed this the way in which he was calculated to do more good to the world than in any other, and it seemed to be his most determined resolution to employ himself only in the way of doing good. He was so wholly devoted to the work of the ministry, that he scarcely knew more of the manner in which the supplies for his family were furnished than many of his neighbors.

In the manner of his life he was, from choice as well as from a necessary regard to his health, very uniform; he was an early riser, temperate to abstemiousness in his diet, regular in his meals, in his duties, and in his hours of rising and retiring to rest. He was strictly economical of his time, he knew its value, and he endeavored to occupy every moment in some useful pursuit or reflection: even his amusement, riding on horseback and walking, were of such a nature as would exercise his body, without much impe-

ding his opportunities for meditation and study. Whenever he walked or rode abroad, it was his custom to take with him a pen and ink, that he might write down any thought which occurred to him, and which he wished to pursue.—His avidity for reading extended to all writers on religious subjects, of every class of Christians or infidels ; their works he read, not for the purpose of accumulating a store of borrowed ideas, but for the sake of assisting and directing his own reflections—to see where and how correct principles had been maintained, what had been omitted in their defence, and wherein they yet needed support ; to learn what arguments had been urged against religion, to examine their weakness, and see how they might be best answered.—His manner of study was, in reality, a conversation and argument with dead or distant writers, such as he would have carried on with them if they had been living and present. With very different views he studied the Holy Scriptures : he sought therein for the words of eternal life, as for treasures in an inexhaustible mine. He devoted more time to reading, studying and commenting upon the bible, than to all other books. Reading was with him but one mode of study ; he spent much of his time in reflecting upon what he read, and committing his tho'ts to writing, with a view to his own improvement, as well as for the purpose of communicating instruction to others. Although he was of a feeble constitution, yet by attending to the exact arrangement of his time and

studies, and his severe temperance, he was able to apply more closely to his ministerial labors and studies, without impairing his health, than most men of even firmer bodily constitution than himself. He allotted thirteen hours of the twenty-four to his studies. He was regular and constant in his devotions, both in his family and in secret, and on certain occasions, set apart by himself, he kept days of fasting and prayer. His charities to the poor were distributed liberally according to his means, but for the most part were concealed during his life from the knowledge of his nearest friends. In his dealings with men he was punctiliously just ; in narrative, he confined himself to mere recital of facts as they happened, without the least embellishment or coloring, lest he should in some degree, without intention, vary from the truth. He was a man of few words in conversation, and somewhat reserved in the company of strangers ; but among his acquaintance he was affable, ready to hear the sentiments of others and free to communicate his own, but at all times avoided every thing that had the least appearance of levity and trifling in his language. He was not forward to enter into disputations, nor reluctant to vindicate his own opinions when called in question, and whenever engaged in discussing any subject of controversy, he was distinguished for candor, and for being patient of contradiction. His passions and appetites were completely subdued and in subordination to his judgment.

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sort he was tender and affectionate, he made it a part of his daily devotion to pray with her in secret, and in his private conversation with her, religion was the frequent topic. His children were early subjected to his authority by kind and gentle means, without any violence or undue severity. By this mode of government, he acquired their esteem and reverence; they knew not how to disobey him, for obedience was a pleasure as well as a duty. He took all suitable occasions to instruct them in the principles of religion, by teaching them the Shorter Catechism of the Westminster Assembly of Divines, and making such remarks and enquiries as were proper for their respective ages and capacities: in the same way he taught them out of passages in the bible which they read over to him. He was wont upon every new and solemn event which occurred, as in the death of friends and neighbors, in times of sickness and calamity, and in seasons of awakening, to direct their minds to suitable reflections thereon. Thus were they taught to think, and thus were their thoughts directed in the most proper channels.—He was watchful of every, the slightest, deviation in their conduct from the plain beaten path of duty; and was prompt to take them by the hand and lead them back. In this way he trained up a large family of eleven children, all of whom attained to years of maturity.

As a preacher, he had a happy faculty of treating the most important subjects in such a way as to be familiar to the

most common understanding, without descending beneath the dignity of the pulpit, or debasing the subject by vulgarity of style. He especially in the earlier part of his ministry, wrote his sermons out at length, but in delivering them, he did not confine himself to the language which he had written, but adapted it to the situation of his audience, and his own personal feelings at the time. In the pulpit he often pursued his subject, farther than in his study, by enlarging upon particular topics, which then first occurred to him, or which seemed particularly suitable to his hearers. His reasoning was clear and perspicuous, his consequences deduced from undeniable premises, by such easy steps, and so plainly illustrated by reason and scripture, as to force the assent of every unprejudiced hearer. He had but little gesture—his voice was not strong—his enunciation was distinct and clear—his sentiments were often novel and always striking—his language was perfectly intelligible—his manner was grave and solemn, yet easy, natural and animated. He felt the force of every sentiment which he uttered, and he communicated to his hearers the same emotions which he himself felt. He could, more than most preachers, arrest and fix the attention of his audience to the subject of his discourse. His sermons were usually upon practical subjects.

His prayers, wholly free from form, were the natural effusions of a pious and devout heart, expressed in language becoming a suppliant at the throne of grace.

In his own family, in his society and in the church at large, Mr. Edwards, by his example and instruction, with the blessing of Almighty God, appears to have been favored with success, answerable to the diligence with which he pursued his private and his public labors.—The year 1734 was memorable as a time of very great awakening, in which the Spirit of God was remarkably shed abroad upon the people, especially on those of the church and society at Northampton. Many were renewed by the Spirit of God, and converted from the error of their ways to the wisdom of the just.—Of this a particular account was written and published by Mr. Edwards, entitled “A faithful narrative of the surprising work of God in the conversion of many hundred souls in Northampton.” Another very great revival of religion took place at Northampton, and indeed generally throughout the whole of New-England, in the years 1740 and 1741. Some of the subjects of impressions of a really religious nature, were at this time undoubtedly led away by enthusiasm: this gave an occasion of reproach to adversaries. It became a business of the utmost importance to distinguish the subjects of real conversion from counterfeits—a business which engaged the attention of all ministers, especially of him whose life we are relating. Mr. Edwards published about this time, a Sermon “On the distinguishing marks of the Spirit of God,” and a book entitled “Some Thoughts concerning the present revival of Religion in New-England, and

the way in which it ought to be acknowledged and promoted:” and in a few years afterwards he also published a “Treatise on Religious affections;” and “the Life of the Rev. David Brainerd, with reflections and observations thereon.” All which were published with a design to mark the distinction between true and false religion.

As to Mr. Edwards’ religious character, the genuineness of his profession will perhaps best appear from an account of his own conversion and experiences written by himself, and found among his manuscripts after his decease.

“I had a variety of concerns and exercises about my soul from my childhood; but had two more remarkable seasons of awakening before I met with that change by which I was brought to those new dispositions, and that new sense of things that I have since had. The first time was when I was a boy, some years before I went to college, at a time of remarkable awakening in my father’s congregation. I was then very much affected for many months, and concerned about the things of religion, and my soul’s salvation; and was abundant in duties. I used to pray five times a day in secret, and to spend much time in religious talk with other boys, and used to meet with them to pray together. I experienced I know not what kind of delight in religion. My mind was much engaged in it, and had much self-righteous pleasure, and it was my delight to abound in religious duties. I, with some of my school-mates joined together,

and built a booth in a swamp, in a very secret and retired place, for a place of prayer. And besides, I had particular secret places of my own in the woods, where I used to retire by myself ; and used to be from time to time much affected. My affections seemed to be lively and easily moved, and I seemed to be in my element when I engaged in religious duties. And I am ready to think, many are deceived with such affections, and such a kind of delight, as I then had in religion, and mistake it for grace.

“ But, in process of time, my convictions and affections wore off, and I entirely lost all those affections and delights, and left off secret prayer, at least as to any constant performance of it, and returned like a dog to his vomit, and went on in ways of sin.

“ Indeed I was at sometimes very uneasy, especially towards the latter part of the time of my being at college, till it pleased God, in my last year at college, at a time when I was in the midst of many uneasy thoughts about the state of my soul, to seize me with a pleurisy ; in which He brought me nigh to the grave, and shook me over the pit of hell.

“ But yet it was not long after my recovery, before I fell again into my old ways of sin. But God would not suffer me to go on with any quietness, but I had great and violent inward struggles ; until after many conflicts with wicked inclinations, and repeated resolutions, and bonds that I laid myself under by a kind of vows to God, I was brought wholly to break

off all former wicked ways, and all ways of known outward sin, and to apply myself to seek my salvation, and practise the duties of religion ; but without that kind of affection and delight that I had formerly experienced. My concern now wrought more by inward struggles and conflicts, and self-reflections. I made seeking my salvation the main business of my life. But yet it seems to me, I sought after a miserable manner, which has made me sometimes since to question, whether ever it issued in that which was saving ; being ready to doubt, whether such miserable seeking was ever succeeded. But yet I was bro't to seek salvation in a manner that I never was before. I felt a spirit to part with all things in the world for an interest in Christ. My concern continued and prevailed, with many exercising thoughts and inward struggles ; but yet it never seemed to be proper to express my concern that I had by the name of terror.

“ From my childhood up, my mind had been wont to be full of objections against the doctrine of God's sovereignty, in choosing whom he would to eternal life, and rejecting whom he pleased, leaving them eternally to perish, and be everlastingly tormented in hell. It used to appear like a horrible doctrine to me. But I remember the time very well, when I seemed to be convinced, and fully satisfied, as to this sovereignty of God, and his justice in thus eternally disposing of men, according to his sovereign pleasure. But never could give an account, how, or by what

means, I was thus convinced; not in the least imagining, in the time of it, nor a long time after, that there was any extraordinary influence of God's Spirit in it; but only that now I saw further, and my reason apprehended the justice and reasonableness of it. However, my mind rested in it, and it put an end to all those cavils and objections that had till then abode with me all the preceding part of my life. And there has been a wonderful alteration in my mind, with respect to the doctrine of God's sovereignty, from that day to this, so that I scarce ever have found so much as the rising of an objection against God's sovereignty, in the most absolute sense, in showing mercy to whom he will show mercy, and hardening and eternally damning whom he will. God's absolute sovereignty and justice, with respect to salvation and damnation, is what my mind seems to rest assured of, as much as of any thing that I see with my eyes; at least it is so at times. But I have oftentimes since that first conviction, had quite another kind of sense of God's sovereignty than I had then. I have often since, not only had conviction, but a *delightful* conviction. The doctrine of God's sovereignty has very often appeared, an exceeding pleasant, bright, and sweet doctrine to me: and absolute sovereignty is what I love to ascribe to God. But my first conviction was not with this.

"The first that I remember that ever I found any thing of that sort of inward, sweet delight in God and divine things, that I have lived much in since,

was on reading those words, 1 Tim. i. 17. *Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever, and ever, Amen.* As I read the words, there came into my soul, and was as it were diffused through it, a sense of the glory of the Divine Being, a new sense, quite different from any thing I ever experienced before. Never any words of scripture seemed to me as these words did. I thought with myself, how excellent a Being that was, and how happy I should be if I might enjoy that God, and be wrapt up to God in heaven, and be as it were swallowed up in him. I kept saying, and as it were singing over these words of scripture to myself; and went to prayer, to pray to God that I might enjoy him, and prayed in a manner quite different from what I used to do, with a new sort of affection. But it never came into my thought, that there was any thing spiritual, or of a saving nature in this.

"From about that time, I began to have a new kind of apprehensions and ideas of Christ, and the work of redemption, and the glorious way of salvation by him. I had an inward, sweet sense of these things, that at times came into my heart; and my soul was led away in pleasant views and contemplations of them. And my mind was greatly engaged to spend my time in reading and meditating on Christ, and the beauty and excellency of his person, and the lovely way of salvation by free grace in him. I found no books so delightful to me as those that treated of these subjects. Those

words, Cant. ii. 1. used to be abundantly with me, *I am the Rose of Sharon, and the Lily of the valleys.* The words seemed to me, sweetly to represent the loveliness and beauty of Jesus Christ. And the whole book of Canticles used to be pleasant to me ; and I used to be much in reading it about that time, and found, from time to time, an inward sweetness, that used, as it were, to carry me away in my contemplations ; in what I know not how to express otherwise, than by a calm, sweet abstraction of soul from all the concerns of this world ; and a kind of vision, or fixed ideas and imaginations, of being alone in the mountains, or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and wrapt and swallowed up in God. The sense I had of divine things, would often of a sudden, as it were, kindle up a sweet burning in my heart ; an ardor of my soul, that I know not how to express.

“ Not long after I first began to experience these things, I gave an account to my father of some things that had passed in my mind. I was pretty much affected by the discourse we had together ; and when the discourse was ended, I walked abroad alone, in a solitary place in my father’s pasture, for contemplation. And as I was walking there, and looked up on the sky and clouds, there came into my mind, so sweet a sense of the glorious majesty and grace of God, that I know not how to express.—I seemed to see them both in a sweet conjunction : majesty and meek-

ness joined together : it was a sweet and gentle, and holy majesty ; and also a majestic meekness ; an awful sweetness ; a high, and great, and holy gentleness.

“ After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of every thing was altered, there seemed to be, as it were a calm, sweet cast, or appearance of divine glory, in almost every thing. God’s excellency, his wisdom, his purity and love, seemed to appear in every thing ; in the sun, moon, and stars ; in the clouds, and blue sky ; in the grass, flowers, trees ; in the water, and all nature ; which used greatly to fix my mind. I often used to sit and view the moon for a long time ; and so in the day-time, spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things ; in the mean time singing forth, with a low voice, my contemplations of the Creator and Redeemer. And scarce any thing, among all the works of nature, was so sweet to me as thunder and lightning : formerly, nothing had been so terrible to me. I used to be a person uncommonly terrified with thunder, and it used to strike me with terror when I saw a thunder-storm rising. But now, on the contrary, it rejoiced me. I felt God at the first appearance of a thunder-storm ; and used to take the opportunity, at such times, to fix myself to view the clouds, and see the lightnings play, and hear the majestic and awful voice of God’s thunder,

which often times was exceeding entertaining, leading me to sweet contemplations of my great and glorious God; and while I viewed, used to spend my time, as it always seemed natural to me, to sing or chant forth my meditations; to speak my thoughts in soliloquies, and speak with a singing voice.

“I felt then a great satisfaction as to my good estate; but that did not content me. I had vehement longings of soul after God and Christ, and after more holiness, wherewith my heart seemed to be full, and ready to break; which often brought to my mind the words of the Psalmist, Psal. cxix. 28. *My soul breaketh for the longing it hath.* I often felt a mourning and lamenting in my heart, that I had not turned to God sooner, that I might have had more time to grow in grace. My mind was greatly fixed on divine things; I was almost perpetually in the contemplation of them. Spent most of my time thinking of divine things, year after year; and used to spend abundance of my time in walking alone in the woods, and solitary places, for meditation, soliloquy, and prayer, and converse with God: and it was always my manner at such times to sing forth my contemplations; and was almost constantly in ejaculatory prayer wherever I was. Prayer seemed to be natural to me, as the breath by which the inward burnings of my heart had vent.

“The delights which I now felt in things of religion, were of an exceeding different kind from those fore-mentioned, that

I had when I was a boy. They were totally of another kind; and what I then had no more notion or idea of, than one born blind has of pleasant and beautiful colors. They were of a more inward, pure, soul-animating, and refreshing nature.—Those former delights never reached the heart, and did not arise from any sight of the divine excellency of the things of God, or any taste of the soul-satisfying and life-giving good there is in them.

“My sense of divine things seemed gradually to increase, until I went to preach at New-York, which was about a year and a half after they began.—While I was there, I felt them very sensibly, in a much higher degree than I had done before. My longings after God and holiness were much increased. Pure and humble, holy and heavenly Christianity, appeared exceeding amiable to me. I felt in me a burning desire to be in every thing a complete Christian; and conformed to the blessed image of Christ: and that I might live in all things, according to the pure, sweet, and blessed rules of the gospel. I had an eager thirsting after progress in these things. My longings after it, put me upon pursuing and pressing after them. It was my continual strife day and night, and constant inquiry, how I should be more holy, and live more holily, and more becoming a child of God and disciple of Christ. I sought an increase of grace and holiness, and that I might live an holy life, with vastly more earnestness than ever I sought grace, before I had it. I used to be continually exam-

ining myself, and studying and contriving for likely ways and means, how I should live holily, with far greater diligence and earnestness than ever I pursued any thing in my life, but with too great a dependence on my own strength; which afterwards proved a great damage to me. My experience had not then taught me, as it has done since, my extreme feebleness and impotence, every manner of way; and the innumerable and bottomless depths of secret corruption and deceit that there was in my heart. However, I went on with my eager pursuit after more holiness, and sweet conformity to Christ.

"The heaven I desired was a heaven of holiness; to be with God, and to spend my eternity in divine love, and holy communion with Christ. My mind was very much taken up with contemplations on heaven, and the enjoyments of those there; and living there in perfect holiness, humility, and love. And it used at that time to appear a great part of the happiness of heaven, that there the saints could express their love to Christ. It appeared to me a great clog and hindrance, and burden to me, that what I felt within, I could not express to God, and give vent to, as I desired. The inward ardour of my soul, seemed to be hindered and pent up, and could not freely flame out as it would. I used often to think, how in heaven, this sweet principle should freely and fully vent and express itself. Heaven appeared to me exceeding delightful as a world of love. It appeared to me, that all happiness consisted in living in

pure, humble, heavenly, divine love.

"I remember the thoughts I used then to have of holiness. I remember I then said sometimes to myself, I do certainly know that I love holiness, such as the gospel prescribes. It appeared to me, there was nothing in it but what was ravishingly lovely. It appeared to me, to be the highest beauty and amiableness, above all other beauties, that it was a *divine* beauty, far purer than any thing here upon earth, and that every thing else was like mire, filth, and defilement, in comparison of it.

"Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm nature. It seemed to me, it brought an inexpressible purity, brightness, peacefulness, and ravishment to the soul; and that it made the soul like a field or garden of God, with all manner of pleasant flowers; that is all pleasant, delightful, and undisturbed; enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower, as we see in the spring of the year, low, and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing as it were in a calm rapture; diffusing around a sweet fragrance; standing peacefully and lovingly, in the midst of other flowers round about; all in like manner opening their bosoms, to drink in the light of the sun.

"There was no part of creature-holiness, that I then, and at other times, had so great a sense of the loveliness of, as humility, brokenness of heart, and poverty of spirit : and there was nothing that I had such a spirit to long for. My heart, as it were, panted after this, to lie low before God, and in the dust ; that I might be nothing, and that God might be all ; that I might become as a little child.

"While I was there at New-York, I sometimes was much affected with reflections on my past life, considering how late it was before I began to be truly religious, and how wickedly I had lived till then : and once so as to weep abundantly, and for a considerable time together.

"On Jan. 12, 1722-3, I made a solemn dedication of myself to God, and wrote it down ; giving up myself and all that I had to God, to be for the future in no respect my own, to act as one that had no right to himself, in any respect. And solemnly vowed to take God for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were, and his law for the constant rule of my obedience ; engaging to fight with all my might against the world, the flesh, and the devil, to the end of my life. But have reason to be infinitely humbled, when I consider, how much I have failed of answering my obligation.

"I had then abundance of sweet religious conversation in the family where I lived, with Mr. John Smith, and his pious mother. My heart was knit in affection to those, in whom were

appearances of true piety ; and I could bear the thoughts of no other companions, but such as were holy, and the disciples of the blessed Jesus.

"I had great longings for the advancement of Christ's kingdom in the world. My secret prayer used to be in great part taken up in praying for it. If I heard the least hint of any thing that happened in any part of the world, that appeared to me, in some respect or other, to have a favorable aspect on the interest of Christ's kingdom, my soul eagerly caught at it ; and it would much animate and refresh me. I used to be earnest to read public news-letters, mainly for that end ; to see if I could not find some news favorable to the interest of religion in the world.

"I very frequently used to retire into a solitary place, on the banks of Hudson's River, at some distance from the city, for contemplation on divine things, and secret converse with God ; and had many sweet hours there. Sometimes Mr. Smith and I walked there together, to converse of the things of God ; and our conversation used much to turn on the advancement of Christ's kingdom in the world, and the glorious things that God would accomplish for his church in the latter days.

"I had then, and at other times, the greatest delight in the holy scriptures, of any book whatsoever. Oftentimes in reading it, every word seemed to touch my heart. I felt a harmony between something in my heart, and those sweet and powerful words. I seemed

often to see so much light exhibited by every sentence, and such a refreshing, ravishing food communicated, that I could not get along in reading. Used oftentimes to dwell long on one sentence, to see the wonders contained in it; and yet almost every sentence seemed to be full of wonders.

"I came away from New-York in the month of April 1723, and had a most bitter parting with madam Smith and her son. My heart seemed to sink within me at leaving the family and city where I had enjoyed so many sweet and pleasant days. I went from New-York to Wethersfield by water. As I sailed away, I kept sight of the city as long as I could; and when I was out of sight of it, it would affect me much to look that way, with a kind of melancholy mixed with sweetness. However, that night, after this sorrowful parting, I was greatly comforted in God at Westchester, where we went ashore to lodge; and had a pleasant time of it all the voyage to Saybrook. It was sweet to me to think of meeting dear Christians in heaven, where we should never part more. At Saybrook we went ashore to lodge on Saturday, and there kept Sabbath; where I had a sweet and refreshing season, walking alone in the fields.

"After I came home to Windsor, remained much in a like frame of mind as I had been at New-York, but only sometimes felt my heart ready to sink with the thoughts of my friends at New-York. And my refuge and support was in contemplations on the heavenly state; as

I find in my Diary of May 1, 1723. It was my comfort to think of that state, where there is fulness of joy; where reigns heavenly, sweet, calm, and delightful love, without alloy; where there are continually the dearest expressions of this love; where is the enjoyment of the persons loved, without ever parting; where these persons that appear so lovely in this world, will really be inexpressibly more lovely, and full of love to us. And how sweetly will the mutual lovers join together to sing the praises of God and the Lamb! How full will it fill us with joy to think that this enjoyment, these sweet exercises, will never cease or come to an end, but will last to all eternity!

"Continued much in the same frame in the general that I had been in at New-York, till I went to New-Haven, to live there as Tutor of the College; having ~~one~~ special season of uncommon sweetness; particularly once at Bolton, in a journey from Boston, walking out alone in the fields. After I went to New-Haven I sunk in religion; my mind being diverted from my eager and violent pursuits after holiness, by some affairs that greatly perplexed and distracted my mind.

"In Sep. 1725, was taken ill at New-Haven; and endeavoring to go home to Windsor, was so ill at the North-Village that I could go no further; where I lay sick for about a quarter of a year. And, in this sickness, God was pleased to visit me again with the sweet influences of his Spirit. My mind was greatly engaged there on divine, pleasant contempla-

tions, and longings of soul. I observed that those who watched with me, would often be looking out for the morning, and seemed to wish for it: which brought to my mind those words of the Psalmist, which my soul with sweetness made its own language, *My soul waiteth for the Lord, more than they that watch for the morning; I say more than they that watch for the morning.* And when the light of the morning came, and the beams of the sun came in at the windows, it refreshed my soul from one morning to another. It seemed to me to be some image of the sweet light of God's glory.

"I remember, about that time, I used greatly to long for the conversion of some that I was concerned with. It seemed to me, I could gladly honor them, and with delight be a servant to them, and lie at their feet, if they were but truly holy.

"But, some time after this, I was again greatly diverted in my mind, with some temporal concerns, that exceedingly took up my thoughts, greatly to the wounding of my soul; and went on through various exercises, that it would be tedious to relate, that gave me much more experience of my own heart than ever I had before.

"Since I came to this town (Northampton,) I have often had sweet complacency in God, in views of his glorious perfections, and the excellency of Jesus Christ. God has appeared to me a glorious and loving being chiefly on the account of his holiness. The holiness of God has always appeared to me

the most lovely of all his attributes. The doctrines of God's absolute sovereignty and free grace, in showing mercy, to whom he would show mercy, and man's absolute dependence on the operations of God's Holy Spirit, have very often appeared to me as sweet and glorious doctrines. These doctrines have been much my delight. God's sovereignty has ever appeared to me as great part of his glory. It has often been sweet to me to go to God, and adore him as a sovereign God, and ask sovereign mercy of him.

"I have loved the doctrines of the gospel; they have been to my soul like green pastures. The gospel has seemed to me to be the richest treasure, the treasure that I have most desired, and longed that it might dwell richly in me. The way of salvation by Christ, has appeared in a general way, glorious and excellent, and most pleasant and most beautiful. It has often seemed to me, that it would in a great measure spoil heaven, to receive it in any other way. That text has often been affecting and delightful to me, Isa. xxxii. 2. *A man shall be an hiding place from the wind, and a covert from the tempest, &c.*

"It has often appeared sweet to me to be united to Christ; to have him for my head, and to be a member of his body; and also to have Christ for my teacher and prophet. I very often think with sweetness, and longings, and pantings of soul, of being a little child, taking hold of Christ, to be led by him thro' the wilderness of this world. That text, Matt. xviii. at the

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beginning, has often been sweet to me, *Except ye be converted, and become as little children, &c.* I love to think of coming to Christ, to receive salvation of him, poor in spirit, and quite empty of self; humbly exalting him alone; cut entirely off from my root, and to grow into, and out of Christ; to have God in Christ to be all in all; and to live by faith on the Son of God, a life of humble, unfeigned confidence in him. That scripture has often been sweet to me, Psal. cxv. 1. *Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.* And those words of Christ, Luke x. 21. *In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.* That sovereignty of God that Christ rejoiced in, seemed to me to be worthy to be rejoiced in; and that rejoicing of Christ, seemed to me to show the excellency of Christ, and the spirit that he was of.

"Sometimes only mentioning a single word causes my heart to burn within me; or only seeing the name of Christ, or the name of some attribute of God. And God has appeared glorious to me, on account of the Trinity. It has made me have exalting thoughts of God, that he subsists in three persons, Father, Son, and Holy Ghost.

"The sweetest joys and delights I have experienced, have not been those that have arisen from a hope of my own good

estate, but in a direct view of the glorious things of the gospel. When I enjoy this sweetness, it seems to carry me above the thoughts of my own safe estate; it seems at such times a loss that I cannot bear, to take off my eye from the glorious, pleasant object I behold without me, to turn my eye in upon myself, and my own good estate.

"My heart has been much on the advancement of Christ's kingdom in the world. The histories of the past advancement of Christ's kingdom have been sweet to me. When I have read histories of past ages, the pleasantest thing in all my reading has been, to read of the kingdom of Christ being promoted. And when I have expected in my reading, to come to any such thing, I have lotted upon it all the way as I read. And my mind has been much entertained and delighted with the scripture-promises and prophecies of the future glorious advancement of Christ's kingdom on earth.

"I have sometimes had a sense of the excellent fulness of Christ, and his meetness and suitableness as a Saviour; whereby he has appeared to me far above all, the chief of ten thousands; and his blood and atonement has appeared sweet, and his righteousness sweet; which is always accompanied with an ardency of spirit, and inward strugglings, and breathings, groanings, that cannot be uttered, to be emptied of myself, and swallowed up in Christ.

"Once, as I rode out into the woods for my health, *anno* 1737, and having lighted from my horse in a retired place, as my

manner commonly has been, to walk for divine contemplation and prayer, I had a view, that for me was extraordinary, of the glory of the Son of God as Mediator between God and man; and his wonderful, great, full, pure, and sweet grace, and love, and meek, and gentle condescension. This grace, that appeared to me so calm and sweet, appeared great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour, which kept me, the greater part of the time, in a flood of tears, and weeping aloud. I felt withal, an ardency of soul to be, what I know not otherwise how to express, than to be emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love; to trust in him; to live upon him; to serve and follow him, and to be totally wrapt up in the fulness of Christ; and to be perfectly sanctified and made pure with a divine and heavenly purity. I have several other times had views very much of the same nature, and that have had the same effects.

"I have many times had a sense of the glory of the Third person in the Trinity, in his office of Sanctifier, in his holy operations, communicating divine light and life to the soul. God, in the communications of his Holy Spirit, has appeared as an infinite fountain of divine glory and sweetness, being full and sufficient to fill and satisfy the soul; pouring forth itself in

sweet communications, like the sun in its glory, sweetly and pleasantly diffusing light and life.

"I have sometimes had an affecting sense of the excellency of the word of God, as a word of life; as the light of life; a sweet, excellent, life-giving word; accompanied with a thirsting after that word, that it might dwell richly in my heart.

"I have often, since I lived in this town, had very affecting views of my own sinfulness and vileness, very frequently so as to hold me in a kind of loud weeping, sometimes for a considerable time together, so that I have often been forced to shut myself up. I have had a vastly greater sense of my own wickedness, and the badness of my heart since my conversion than ever I had before. It has often appeared to me, that if God should mark iniquity against me, I should appear the very worst of all mankind; of all that have been since the beginning of the world to this time, and that I should have by far the lowest place in hell. When others, that have come to talk with me about their soul-concerns, have expressed the sense they have had of their own wickedness, by saying that it seemed to them that they were as bad as the devil himself, I thought their expressions seemed exceeding faint and feeble to represent my wickedness. I thought I should wonder that they should content themselves with such expressions as these, if I had any reason to imagine that their sin bore any proportion to mine. It seemed to me, I should wonder at myself, if I should express

my wickedness in such feeble terms as they did.

"My wickedness, as I am in myself, has long appeared to me perfectly ineffable, and infinitely swallowing up all thought and imagination, like an infinite deluge, or infinite mountains over my head. I know not how to express better what my sins appear to me to be, than by heaping infinite upon infinite, and multiplying infinite by infinite. I go about very often, for this many years, with these expressions in my mind and in my mouth, "Infinite upon infinite—Infinite upon infinite!"—When I look into my heart and take a view of my wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me, that, were it not for free grace, exalted and raised up to the infinite height of all the fulness and glory of the great Jehovah, and the arm of his power and grace stretched forth in all the majesty of his power, and in all the glory of his sovereignty, I should appear sunk down in my sins infinitely below hell itself, far beyond sight of every thing, but the piercing eye of God's grace, that can pierce even down to such a depth, and to the bottom of such an abyss.

"And yet I am not in the least inclined to think, that I have a greater conviction of sin than ordinary. It seems to me, my conviction of sin is exceeding small and faint. It appears to me enough to amaze me, that I have no more sense of my sin. I know certainly, that I have very little sense of my sinfulness. That my sins appear to me so great, do

not seem to me to be, because I have so much more conviction of sin than other Christians, but because I am so much worse, and have so much more wickedness to be convinced of. When I have had these turns of weeping and crying for my sins, I thought I knew in the time of it, that my repentance was nothing to my sin.

"I have greatly longed of late, for a broken heart, and to lie low before God. And when I ask for humility of God, I cannot bear the thoughts of being no more humble than other Christians. It seems to me, that though their degrees of humility may be suitable for them, yet it would be a vile self-exaltation in me not to be the lowest in humility of all mankind. Others speak of their longing to be humbled to the dust. Though that may be a proper expression for them, I always think for myself, that I ought to be humbled down below hell. 'Tis an expression that has long been natural for me to use in prayer to God. I ought to lie infinitely low before God.

"It is affecting to me to think how ignorant I was, when I was a young Christian, of the bottomless, infinite depths of wickedness, pride, hypocrisy, and deceit, left in my heart.

"I have a vastly greater sense of my universal; exceeding dependence on God's grace and strength, and mere good pleasure of late, than I used formerly to have, and have experienced more of an abhorrence of my own righteousness. The thought of any comfort or joy arising in me on any consideration, or re-

flection on my own amiableness, or any of my performances, or experiences, or any goodness of heart, or life, is nauseous and detestable to me. And yet I am greatly afflicted with a proud and self-righteous spirit, much more sensibly than I used to be formerly. I see that serpent rising and putting forth its head continually, every where, all around me.

"Though it seems to me, that, in some respects, I was a far better Christian for two or three years after my first conversion, than I am now, and lived in a more constant delight and pleasure, yet, of late years, I have had a more full and constant sense of the absolute sovereignty of God, and a delight in that sovereignty; and have had more of a sense of the glory of Christ, as a Mediator, as revealed in the gospel. On one Saturday-night, in particular, had a particular discovery of the excellency of the gospel of Christ above all other doctrines, so that I could not but say to myself, "This is my chosen light, my chosen doctrine:" and of Christ, "This is my chosen Prophet." It appeared to me to be sweet, beyond all expression, to follow Christ, and to be taught and enlightened, and instructed by him; to learn of him, and live to him.

"Another Saturday-night, Jan. 1738-9 had such a sense how sweet and blessed a thing it was to walk in the way of duty, to do that which was right and meet to be done, and agreeable to the holy mind of God, that it caused me to break forth into a kind of a loud weeping, which held me some time, so that I

was forced to shut myself up and fasten the doors. I could not but as it were cry out, "How happy are they who do that which is right in the sight of God! They are blessed indeed, they are the happy ones!" I had at the same time a very affecting sense how meet, and suitable it was that God should govern the world, and order all things according to his own pleasure; and I rejoiced in it, that God reigned, and that his will was done.

[To be continued.]

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Abstract of Faber on the Prophecies.

NO. III.

(Continued from p. 134.)

HAVING described the four great empires and the tyranny of the Papacy under the form of an image and of four great beasts, the Spirit of inspiration, in the vision of the ram and the he-goat, recalls the attention of Daniel to the second and third empires, for the purpose of exhibiting under the symbol of another little horn, which was to spring out of one of the principal horns of the Macedonian beast, another great enemy to Christianity. The ram, which the prophet saw standing before the river, is the Medo-Persian empire, and his two horns are the two kingdoms of Media and Persia. In the height of his power he is attacked by the he-goat, or the Macedonian empire, is overthrown and his two horns broken. Whereupon the he-goat "waxed very great:" but nevertheless, his great horn was soon broken, as it stood but fifteen years from the death of Alexander the great, and, in its place, four horns,

or *kingdoms* arose, into which the empire was divided by Alexander's four captains, Cassander, Lysimachus, Ptolemy and Seleucus. Thus far all commentators are agreed, but they are not so, respecting the *little horn* of the he-goat. That it does not mean *Antiochus Epiphanes*, Sir Isaac and Bp. Newton have demonstrated, and they both contend that it symbolizes the *Roman empire* which, they suppose became the *little horn* of the he-goat, by subduing *Macedon* and *Greece*, and this they gather from the direction of its conquests towards the south, the east, and the pleasant land; from its standing up against the *Prince of princes*, taking away the daily sacrifice, and planting the abomination of desolation in the sanctuary, which our Lord himself refers to the taking of Jerusalem by the Romans.

These striking points of resemblance notwithstanding, the author is constrained to dissent *in toto* from the opinion of those eminent commentators, on this point; and the principal ground he assumes to confute the opinion is, that the *abomination of desolation* is mentioned by Daniel in three places; in one, as set up by the *symbolical arms* agreed to mean the Romans: another, by the *little horn* of the he-goat: and in the last, as being connected with certain chronological numbers, which cannot possibly be applied to the abomination of desolation set up by the Romans, when they sacked Jerusalem. Whence he concludes, it must refer to that set up by the *little horn* of the he-goat, and that the latter, in point of time at least, must differ from the former. We cannot detail his objections at large, nor is it necessary, for the reasons of his own opinion, if conclusive, will of themselves sufficient-

ly confute every opinion in opposition to it. The author's opinion is, that the *little horn* of the Macedonian beast symbolizes the *Mohammedan power* in the Constantinopolitan empire: his reasons for this opinion are for substance as follows.

Daniel informs us, in his account of the vision of the ram and the he-goat that he heard a certain saint enquiring how long shall be the continuance of this vision, to wit, of the daily sacrifice (taken away by the *little horn*) and this transgression of desolation to give both the sanctuary and the host to be trodden under foot? The answer is, unto two thousand and three hundred days; or, as the Seventy read, Two thousand four hundred days; or, as certain copies mentioned by Jerome read, two thousand two hundred days, then shall the sanctuary be cleansed. Whatever doubt there may have been respecting the commencement of this period, it seems clear, that the 1260 years are a part of it, and that the two periods terminate together. We are told that the vision of the ram and the he-goat reaches to the time of the end, and also that to the end of the wonders predicted by Daniel, there shall be three times and a half.—Hence it follows, that both periods reach to the time of the end, or the end of the predicted wonders; therefore, they terminate together. The 1260 years, then, is the latter part of the greater period of 2300 years. In particular, we are told, that the sanctuary which had been polluted by the *little horn* of the he-goat shall be cleansed at the end of 2300 years; also, that the saints are to be delivered into the hand of the *little horn* of the Roman beast, for three times and a half, or 1260 years; and, at the end of that period, to be freed from his tyranny,—that the Jews

shall begin to be restored at the end of the 1260 years—that the king who is to magnify himself above every god shall come to his end when the Jews begin to be restored; or, at the end of the 1260 years—that the court of the temple and the holy city shall be trodden under foot during 42 prophetic months; or 1260 years; and, at the end, cease to be so,—that the witnesses shall prophesy in sackcloth, the same period, and then cease to prophesy in sackcloth,—and that the woman shall be driven into the wilderness the same period, and then be delivered. To add no further particulars, it will undeniably follow from these premises, that the 2300 years, and the 1260 years terminate together, at this memorable period the papal horn, the little horn of the he-goat, the ten-horned beast, the man of sin, and the king who magnified himself above every god will all be overthrown; and, at the same period, the abomination of desolation set up by the he-goat's little horn, will be removed; the sanctuary of the spiritual temple be cleansed; and the Jews begin to be restored to their own land. In a word, the tyranny of the papal horn, and that of the little horn of the he-goat, for instance, terminate together: and their period of existence is the same: consequently, they begin together. In addition to what has been said, it is proper to remark, that the true key for fixing the commencement of the 1260 years is furnished by the Prophet himself. It certainly commenced when the saints were first given into the hand of the papal horn: or, when the old Pagan beast revived by setting up a catholic spiritual idolatrous tyrant in the church. The Pagan beast was

slain when Constantine the great ascended the imperial throne; the empire then ceased to be a beast. It lay dead from thence till the year 606, when, in the reign of the Emperor Phocas it revived, and became once more an idolatrous persecuting empire, in the very act of constituting the Pope Universal Bishop, and supreme head of the church, in spirituals. By which, the saints were delivered into his hand, and the worship of images, the favorite object of Boniface the third, the then reigning Pope, was sanctioned. Indeed scarcely a year had elapsed from this, when idolatry was publicly authorized by the Sovereign Pontiff. The ancient Pantheon, formerly the sink of all the abominations of Paganism, was restored, though under a different name, to its original destination.—The mediatory demons of corrupted Christianity occupied the vacant places of the mediatory demons of the Gentiles; and instead of Jupiter and his kindred deities, the virgin-mother of Christ, and all his martyred saints received the blind adoration of the revived ten-horned beast. At this time the apostacy, which before could be recognized only in individuals, became the embodied and established apostacy of a spiritual catholic empire, over which the man of sin presided.

The period of 1260 years then commenced in the year 606, of course it will end in the year 1866. Let us next turn towards the East, continues the author, and see if we cannot discover, in this same year, the rise of the he-goat's little horn, and the vestiges of that transgression of desolation which was to continue through that period.

In the year 606, Mohammed retired to the cave of Hera to fabricate that false religion which soon

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after darkened the whole oriental world. Here then we behold *the desolating abomination of the he-goat's little horn* springing up, as we are taught to expect from prophecy, at the beginning of the 1260 years, and in a short space completely polluting *the spiritual sanctuary* of the Eastern church. Before the author proceeds to trace the resemblance between *the little horn* and *the religion of Mohammed*, he first attempts to ascertain the period from which the 2300 years before mentioned is to be dated; to settle which he observes as follows. *The Medo-Persian empire* arose in the year A. C. 536, and it was cast down to the ground and stamped upon in the year A. C. 330, these are the two limits of the empire. In the vision, Daniel did not discover the Ram rising, but standing by the river, in full possession of power; which must be sometime within those limits, but when is left uncertain; the great period of 2300 years and of 1260 years terminate together in the year 1866, now if from hence we compute backward 2300 years, we shall arrive at the year 434; if 2400 years from the same period, as *the Seventy read*, and we shall arrive at the year 534; and if 2200 years from the same period, according to the reading mentioned by Jerome, we shall arrive at the year 334. But no remarkable event happened either in the year 434, or, in the year 534, which could induce a belief that, in either of those years, the vision of *the ram* and *the he-goat* commenced. On the contrary, the year 334 is big with events highly interesting to the Persian monarchy, for in this year, *the he-goat* ran unto *the ram* in the fury of his power, and smote him upon the banks of the river Granicus, standing, as he was, in *the hitherto undisputed* possession of empire; and hence, there is satisfactory evidence

that the year 334 is the true date of the vision of *the ram* and *the he-goat*, and that the number 2200 is the true reading. Thus evident it is, that the year 606 is the beginning of the period of 1260 years, when *the little horn of the he-goat* arose; and no other era can, it is conceived, possibly answer to all the tests furnished by the prophet. And as Mohammed began to fabricate the imposture, this same year, which soon filled the empire, symbolized by the he-goat, with gross darkness, and has hitherto continued, and to all appearance will continue through the whole period of 1260 years, there is strong reason to conclude, that the Mohammedan power is indeed the power symbolized by *the little horn* in question. This, however, will be further evident by the following considerations.

A horn, it has been said, symbolizes a temporal, or, a spiritual kingdom. *The little horn of the Roman beast* we have seen symbolizes *the spiritual kingdom of the papacy*. Hence we should naturally conclude, from the analogy of symbolical language alone, that *the little horn of the Macedonian beast* symbolized a spiritual kingdom likewise.

Again, as the little horn of the Roman beast is found in *the West*, so the little horn of the Macedonian beast is to be sought for in *the East*, and here we trust we have found it, and to this conclusion we are conducted by a chronological, analogical and local coincidence of circumstances and events.

We learn from history that Mohammedism arose in *the East* in the year 606, at the commencement of the 1260 years, during which period it must continue: but *the secular power* of Mohammed did not commence till several years afterwards, therefore, *this little horn* must symbolize not *the temporal*

but the *spiritual* dominion of Mohammed. We also learn from the rise and duration of *this little horn*, that neither *Antiochus Epiphanes* nor the *Romans* have any connection with it: for otherwise the period of 1260 years, with all the great events which must be accomplished in it, would long since have been over and past, which certainly is not the case. The Prophet informs us that, small as *this little horn* at first was, it soon "waxed exceeding great toward the south, and toward the east, and toward the pleasant land." *Mohammedism* accordingly, though very limited in its origin, soon spread itself over the whole *Macedonian empire*, as the papacy spread itself over the whole *Western empire*. Thus this huge colossus, the great double apostacy, in the self-same year, set his feet, one upon the *East*, and the other upon the *West*, astride the Roman empire, and there the monster has stood rising of twelve centuries, and to all appearance will continue through the destined period, now almost closed, of 1260 years.

Mohammedism is a medley of corrupted Christianity, Talmudical Judaism and Arabian superstition purged of the old Pagan idolatry. It recognizes Moses, the prophets and Jesus Christ, whom the Mussulmans are taught to hold in high and mysterious veneration: and Mohammed acknowledged the divine authority of the *Pentateuch*, the *Psalms* and the *Gospels*: but required the *Koran* to be received as a substitute for them. Such was the transgression of desolation which set itself up against the Prince of the host, the Prince of princes; and, as represented by St. John, is strictly an apostacy from the pure faith of revelation conceived by a fallen star, or an apostate Christian

Pastor. This afterwards caused the daily sacrifice to cease, and gave both the sanctuary, the spiritual sanctuary of the Christian church, and the host to be trodden under foot. Doubtless the sanctuary here mentioned by Daniel is to be understood in the same sense as the temple mentioned by St. John; that is, the church of Christ. The outer court of that Temple was to be trodden under foot 42 months; but here the sanctuary itself was to be trodden under foot by the Mohammedan little horn, not indeed at its first rise, but when it had "waxed exceeding great": or when the crescent had triumphed over the cross, in the midst of Constantinople. Here we notice, after the author, with admiration, the different language of Daniel and St. John, considered as applied by the former, to the Greek, and by the latter, to the Latin Church. *Mohammedism* is represented as putting an end to the daily sacrifice, as treading the sanctuary itself under foot, and as planting the abomination of desolation in its inmost recesses: But the papacy is described as treading under foot the outer court of the Gentiles and the holy city only, being unable to reach the temple or sanctuary of God, and the altar and them that worship therein. Such accordingly has been the event. The skeleton of the Greek church remains, but we hear of no spiritual worshippers in it, since the establishment of Mohammedism, the sanctuary itself is polluted, no grateful incense aspires to heaven from off its altar. On the contrary, the Latin church has retained within its bosom a hidden seed who worship in the spiritual temple, and serve at the spiritual altar; there the witnesses have always prophesied, though in sackcloth; and there, after they were slain by the beast, they have revived and ascended into Heaven.

At the end of the four kingdoms of the Macedonian beast, says the interpreting angel, when the transgressors are come to the full, a king of *fierce countenance*, and *teaching dark sentences* shall stand up. He was to come after the four kings, not to be contemporary with them. Such accordingly was the event. When those four kingdoms had come to their end, the religion of Mohammed arose, first at Mecca, afterwards it spread through Syria, and thus became a *little horn* of one of the four *subverted horns* of the he-goat.

The horn was first to be *small*, and afterwards to be *great* in a *Southern, Eastern and Northern* direction. Mohammedism for some years had but few proselytes; but soon its conquests extended *Southward*, over *Arabia*, *Eastward*, over *Persia*, and, in after ages, over *Hindustan*, and *Northward*, over *Palestine*, *Asia Minor* and *Greece*. Its conquests *Westward*, were far less considerable, and less durable.

The king or little horn was to arise *when the transgressors were come to the full*. Such was the case in Christendom in the year 606, when the saints, in the *West*, were delivered into the hand of the *little papal horn*, and especially in the *East*, where, as a just retribution, the sun and the air began to be *darkened* with the smoke of Mohammedism, which, in its progress, has, for ages, wholly extinguished the light of divine truth.

The king also was to be *fierce* of countenance and a *teacher of dark sentences*; that is to say he was to be a *spiritual power upheld by force of arms*. The little horn was to be a religion not of the Lamb, but of the Dragon. The *dark sentences*, the little horn was to teach, were *spiritual enigmas*: or the pretended

revelation of Mohammed the *Koran*: the substance of which, according to Mohammed or his disciples, is *uncreated* and *eternal*; subsisting in the essence of the Deity, and inscribed, with a *pen of light*, on the table of his everlasting decrees.

The little horn or king was to *cast the stars of Heaven to the ground*, and *stamp upon them*; and the religion of Mohammed was professedly set up against the symbolical host and stars of heaven, or the *bishops and pastors of the Christian church*, many of whom it has compelled to apostatize, and has utterly extinguished the luminaries of Christianity where it has prevailed.

The little horn was to *magnify itself against the Prince of the host*, and to *cast down the truth to the ground*. Accordingly Mohammedism has always magnified its founder above the *divine author* of the Christian religion. The impostor allowed Jesus the son of Mary to be a *prophet*, but he maintained that *he himself was a greater prophet*; and that the *Koran* was destined to supersede the Gospel.

The strength of the little horn was to be *mighty* but not by its own strength. The Gospel of Christ is in itself quick and powerful; when preached to the heathen world it appeared, by its progress against all opposition, that it was not only *mighty*, but *mighty in itself*, it required not the assistance of the temporal arm to support it. But Mohammedism, strong as it became, was never mighty by its own *natural strength*. It avowedly relied, not on the voice of reason, and argument, and evidence, but on the strength of the Saracenic sword. The impostor made slow progress while

he confined himself to preaching ; but after he assumed the sword he soon propagated his religion through the East. Thus was the power of Mohammedism *mighty*, but not like the Gospel, by its *own power*. Thus did it destroy wonderfully, and prosper and practise.

The little horn through his policy *would cause craft to prosper in his hand*. Thus the historian testifies that *the use of fraud and perfidy*, of cruelty and injustice, were often *subservient to the propagation of the faith*. Nor was *perfidy* the character of Mohammed alone, his example is copied by his numerous votaries. "It is scarcely credible," says another historian, "how far the littleness of pride is carried by *the Porte*, in all their transactions with the Christian princes. To support their faith, and to extend their empire, are the only law of nations which they acknowledge. In a word, lust, arrogance, covetousness, and *the most exquisite hypocrisy*, complete their character."

Another characteristic of the little horn is, that he *should destroy many while in a state of negligent security*. This peculiarity, in the whole progress of the Saracenic arms, the author exemplifies at considerable length, from history. It will be sufficient to observe in general that the birth of Mohammed was placed in the most degenerate period of the Persians, the Romans and the Barbarians of Europe. The empires of Trajan, or even of Constantine or Charlemagne would have repelled the assaults of the naked Saracens. But the enthusiasm of the Caliphs made them disdain the ordinary modes of warfare, and they attacked with the same vigor and success, says the historian, the successors of Augustus and those of Artaxerxes, and the rival monarchies, at the same instant, became the prey

of an enemy whom they had been so long accustomed to despise.

Lastly the little horn is destined to *be broken without hands*: this event will take place at the close of the period of 1260 years ; and of course is future. Then will the sanctuary be cleansed from *the abominations of the two-fold apostacy* : For Popery and Mohammedism will not be divided in their deaths. *The Ottoman power*, however, like its predecessor, *the Saracenic Caliphate*, will be annihilated previous to the expiration of the 1260 years ; and so, previous to the downfall of *the revived Roman beast*, and of his little horn *the false prophet* ; for *the mystic waters of the Euphrates* are to be completely dried up under *the sixth vial*. The downfall of *the Ottoman empire* will greatly weaken *the spiritual horn of Mohammedism*, but will not altogether break its strength. How it will be broken *without hand* the event must determine. The result of our enquiry, on this very interesting point, must be this, that the Spirit of inspiration by *the little horn of the he-goat* designed to symbolize Mohammedism, and nothing but Mohammedism.

[To be continued.]

An Abridgment of Bryant's Observations on the Plagues of Egypt, &c.

(Continued from p. 137.)

Ninth Plague. PALPABLE DARKNESS. Exodus x. 21—23.

THIS judgment was very extraordinary ; nor had any thing similar been ever experienced by this, or any other nation. It was certainly direct-

ed with a particular view ; and bore a strict analogy with the sentiments and idolatry of the people who suffered. They were a wise and learned nation, with minds much enlightened. They had traditions transmitted of the principal events from the commencement of time ; they had been acquainted with the history of creation ; and we may, from particular traces, perceive that they knew the mode in which it was carried on, and the hand by which it was effected. But they chose to express every thing by allegory ; and these allegories were again described by symbols and hieroglyphical representations, to which they paid an idolatrous reverence.—By these means the original object became obscure, and the reality was lost in the semblance. They looked upon *light* and upon *fire*, the purest of elements, to be proper types of the most pure God ; and they regarded the *sun*, the great fountain of light, as a just emblem of his glory, and likewise of his salutary influence upon the world. This was specious, but of a dangerous tendency ; as it drew away their attention from the proper object of worship, which became by degrees obscured, and was at last totally effaced. Both the name and idea of the true God were lost ; and adoration was paid to the sun, and to the earth. The sun was esteemed to be the soul of the world, and the ancient Egyptians supposed this luminary and the moon to rule all things by their influence.

I have mentioned that the Egyptians were a people of great learning ; who seem to

have been superior in science to any nation upon earth. But they prostituted these noble gifts ; and through an affectation of mystery and refinement, they abused the knowledge afforded them ; for by veiling every thing under a type they at last lost sight of their original intelligence. They at first considered *light* and *fire*, and the great fountain of light the *sun*, merely as proper emblems of the true deity, the god of all purity and brightness. But such was the reverence which they paid to them, that in process of time they forgot the hand by which these things were framed ; and looked upon the immediate means and support of life, as the primary efficient cause, to the exclusion of the real creator. What then could be more reasonable and apposite than for a people, who thus abused their intelligence, and prostituted their faculties ; who raised to themselves a god of day, their Osiris, and instead of that intellectual light, the wisdom of the Almighty, substituted a created and inanimate element, as a just object of worship,—what could be more apposite than for a people of this cast to be doomed to a judicial and temporary darkness ? The judgment bore a strict analogy with the crime ; and as it was a just punishment to them, so it was a proper warning to others not to give way to the like mystery and illusion.

Nor was this all. As the Egyptians betrayed an undue reverence for the sun and light, so they showed a like veneration for night and darkness. Night was esteemed by them sacred, as being more ancient than the

day; it was made a deity and worshiped. Night and shade are mere negatives; but the Egyptians introduced them as real, sensible, and substantial beings, and gave them a creative power. This people were therefore very justly condemned to undergo a palpable and coercive darkness, such as prevented all intercourse for three days. In short they suffered a preternatural deprivation of light, which their luminary Osiris could not remedy; and were punished with that essential night which they so foolishly had imagined, and at last found realized.

Tenth Plague. DEATH OF
THE FIRST BORN. Exodus xi.
4—8. xii. 29, 30.

Moses here speaks with great dignity as well as authority, in consequence of the high commission, which had been delegated by God to him. He gives public notice to all that at midnight the first born in every family should be cut off. He says that there should be a great cry throughout all the land; such as they had never experienced before, nor would ever be witness to again. The calamity therefore must be great, and adequate to this extraordinary mourning, since no nation was so addicted to tears and lamentations as the Egyptians. Their grief at the season here foretold was to exceed every thing, either real or artificial, that had ever preceded. It was not a remote and imaginary misfortune which they were to lament; but an intimate and affecting evil. Their first born, the pride and solace of each house, was to be cut off; so

that their sorrow was to be from the heart, real, exuberant, and universal. Of all this there was a proper warning given, which must have served with many towards anticipating the calamity by a fearful expectation; and must have rendered the people in general more ready to afford the Israelites their dismissal, through whose detention they suffered.

But there was a meaning in this judgment of greater consequence than in any which had preceded. The destroying angel was to pass through the land of Egypt, and to display his power over the people. And the Israelites were also liable to be cut off, unless they observed a particular caution prescribed, the only means of their salvation. In consequence of this it pleased God to institute the pass-over, by the observance of which they were to be secured for the present; and a secret intimation given of greater blessings hereafter.

When the Israelites had performed the sacred ordinance which had been enjoined them, they waited for the great event which was to bring about their deliverance. At last the cry was up. *For it came to pass, that at midnight the Lord smote all the first born in the land of Egypt. And Pharaoh rose up in the night he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house wherein there was not one dead.* The suddenness of the stroke, and the immediate and universal cries of death at midnight, that particular awful season, must have filled every soul with terror.

One manifest purpose of providence, in these signs and judgments, was to punish the Egyptians by a series of evils ; and this on two accounts. In the first place, because they were blessed with noble parts and great knowledge, which they prostituted to a shameful degree. And secondly, because, after their nation had been preserved by one of the Israelitish family, they had, contrary to all right, and in defiance of original stipulations, enslaved the people to whom they had been so much indebted. And not contented with this, they had proceeded to murder their offspring ; and to render the people's bondage intolerable by a wanton exertion of power. It had been told them, that the family of the Israelites collectively were esteemed as God's first born ; for from that family Christ was to proceed, *who is the first born of every creature !* Therefore God said to them, *Let my son go, that he may serve me ; and if thou refuse to let him go, behold, I will slay thy son, even thy first born.*

But they heeded not this admonition ; hence the judgments came upon them, which terminated in the death of the eldest in each family : a just retaliation for their disobedience and cruelty.

[To be continued.]



On Scandal and Slander.

THE faculty of speech is one of the most excellent in the nature of man. It is a principal means of social happi-

ness. At the same time, when perverted through an evil heart, it often becomes the occasion of so great evil, that it may be fitly called a destroying fire, a deadly poison, a world of iniquity ; as the tongue is described by a sacred writer. Profaneness, falsehood, and slander, with vain and idle discourse, may be ranked among sins of the higher order. These are a cause of great dishonor to God and unhappiness to men. Christ in his own discourses ; and the penmen of the scriptures, by whom his will was written, gave many exhortations against sins of the tongue, and many warnings of their guilt in the sight of God. Christians are exhorted to be careful how they speak, that their discourse may be wise, according to knowledge and in the spirit of love. They are forbid the use, not only of slander, falsehood and profaneness ; but all discourse, which is not attended with benefit to themselves or others : all such discourse is called idle words.

Leaving, for the present, other sins of the tongue, it is the design of this paper to remark on the wickedness of propagating scandal, or slanderously defaming others ; and to shew that it is wholly inconsistent with a Christian temper and practice. More indulgence is given to slander than to many other sins of the tongue. On first view this appears strange, and can be accounted for, only, by that general depravity of the heart, which feels but little for the wounds of a neighbor's reputation.

Slander consists in false and defamatory representation of the character and conduct of

others, tending to injure their feelings, reputations or properties.—Scandal, although it implies an evil character, may be either true or false ; but slander always consists in falsehood. This distinction in the meaning of the two words should be carefully noticed. A propensity to propagate scandal discovers a bad heart. Although the things reported be true, it is not always wise, and sometimes it is sinful, to proclaim them abroad. If in some instances, it may be requisite for the safety of mankind that scandals be made public, there are many others in which it doth an injury both to society and to individual persons. Common sense, sound reason, and an honest heart do not find it difficult to distinguish these cases. When the matter of scandal is true, it is not the part of a Christian and a wise man, to divulge it, and thus scandalize human nature, when no benefit can come from the publication. What pleasure can a benevolent man find in reporting the scandals of his neighbor's life, when it is not required by the public good ? Allowing such scandals to be true, it is the duty of Christians to reprove, seek the reformation of the guilty, and cover their defects with charity, sooner than to blazon them to the world.

The propagation of scandal doth not benefit public morals. It accustoms mankind to hear base things without abhorrence, and often establishes the wicked in an evil way, from an opinion that they are no worse than others, or that their character is irretrievably lost, after which they find no motive for restraint. If the propagation of scandal is so

often sinful, how much more is slander, which consists in falsely defaming the reputation of other men ? To convince ourselves of the baseness of slandering others, and how inconsistent it is with a Christian practice, we ought deliberately to consider its motives, causes and consequences. In this consideration, we should remember that it always arises from a sinful heart. Did all men love their neighbor as themselves ; were they as solicitous for the interest and happiness of their brethren as they are for their own, the tongue of slander would cease. They often defame other people with an intent to advance their own reputation.—Some portion of that pride, which is natural to the human heart, is found in all men. They desire to be thought superior to other people, and for effecting this, instead of a strenuous exertion to excel, to correct their own errors, and amend their faults, they endeavor to debase their neighbor below themselves. They tarnish his virtues, stain his reputation by their own ungenerous suggestions, magnify his little failings, and ascribe his conduct to very untrue motives, that they may obtain a superiority for themselves. To rise and excel is hard, while to defame and tarnish is easy for the most degenerate mind.

Enmity is a common motive to slander. When sin extinguished a virtuous love from the human mind, it enkindled the passions of envy, hatred, and enmity. A sinner will envy his neighbor, when he knows that taking from him his reputation or property will add noth-

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Jealousy is another cause of slander. Jealousy is that evil suspicion, which imputes to bad motives such actions, as under all attending circumstances admit a good construction. Jealousy discovers a bad heart. A consciousness of unworthy motives in themselves leads many to impute the same to others. What is at first only suspected, is soon believed and next reported. Although the first report be whispered or spoken to a confidential friend, it soon passes through many private communications, until it sounds abroad, and a fair reputation is irretrievably stained.

A love of amusement is often the cause of groundless and most cruel slander. This commonly happens in companies, which are convened to divert themselves in a vacant hour. Circles for conversation, gathered on laudable motives, often degenerate into this sin. In lack of other discourse, through poverty of understanding, subjects of slander are always at hand. A defamatory hint passes from lip to lip, every new tongue adds some cruel circumstance, until that, which originated in loose suspicion terminates in the judgment and condemnation of an unfortunate fellow creature, who is not present

to explain some trifling circumstance in acting, from which the whole arose. So great is the temptation, in this way, that those who assemble with pure intentions should be guarded, lest their discourse degenerate into slander, the propagation of scandal, and the words of busy bodies, who meddle with other people's matters. An insinuation is often fatal. The false coloring of an innocent word or action may ruin a good name, or a transaction which is decent, by a little false coloring, may be made to appear ridiculous, thus subjecting the innocent to undeserved shame.

In the multitude of words their wanteth not sin. Those who are constantly in company, and speak without consideration, will hardly refrain from slandering their neighbor. A dislike of retirement, a love of company, and a desire to lead in conversation, expose a person to say many foolish and hurtful things, some of which doubtless will be slanderous. No one is wise at all hours, nor hath any man such a fund of knowledge and wisdom as will warrant him to be always talking. Those, who incessantly desire a visiting circle, and to indulge themselves in a multitude of words, cannot resist the temptation to slander.

The consequences of slander are so destructive, that an evil can scarcely be mentioned, which doth not follow in its train. It pains the honest and innocent heart, distresses families, and in many instances, by its remoter effects, convulses society at large. Reputation is more dear than property, yea precious as life. All must be

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sensible of this, except it be those few, who by their vices have made themselves outcasts from society ; and one of the most common causes which reduces men to that miserable state is, that they have previously lost their sense of the value of reputation. Many, who indulge themselves in slandering others, would esteem it the greatest cruelty to be treated in the same manner, and would find the pain of scandal to be bitter as death. A good name is like precious ointment ; it is a man's peace and joy, his honor, his substitute for property, the bread of his mouth, his recommendation to be treated respectfully, and admitted to all the comforts and privileges of society. By the destruction of his good name he is deprived of all these blessings. Slander grieves the heart, and breaks the spirit of the injured person, shames his family and connections, deprives them of their daily bread, and prevents their success in the honest employments of life. What benevolent man would reduce his innocent neighbor to such distress ?

The direct tendency of slander is to create ill-will and contentions. Hence, wars and fightings take place between individuals, families, neighborhoods and nations. Of the animosities with which the world is filled, a greater number arise from slander than from all other injuries. Only a few have sufficient self command to endure slander with patience. Men generally esteem it as an attack on all which they hold dear ; when becoming angry and seeking revenge they resort to the

most bitter retaliation. Thro' such means families enter into quarrels and become the most determined foes ; while others join the contention until it spreads through a whole adjacent country. Such contentions often descend from generation to generation. Behold ! how great a matter, that which was at first a little fire kindleth. The sin of slander, having such effects, must be great against the injured person, against the community in which it takes place, and against the Christian law, which hath given one comprehensive rule for our treatment of others, "Thou shalt love thy neighbor as thyself."—However this iniquity may escape the punishment of men, the Lord will chastise it as a breach of his commandment, "Thou shalt not kill."

This is a serious subject for the consideration of every reader. The practice of slandering others is so frequent, we hear it in so many companies that it is impossible to avoid the example. Many, without any fixed enmity, do it incautiously, thinking they may imitate others, or that they may innocently propagate a scandalous report, although in their own consciences they do not believe its truth. Others, finding no proper subjects for their constant loquacity, through the want of useful knowledge, are tempted to traduce ; and many justify themselves by thinking it only a trifle. But reputation is so sacred, its loss is followed with so many evils, that in this matter there can be no trifling injuries.

How carefully ought Christians to guard themselves against this

sin! All the motives and causes from which it proceeds are directly contrary to a Christian spirit, to the law of love by which their actions should be governed, to the good of mankind, to their holy profession, and to the mild example and benevolent conversation of our divine Redeemer. All may be assured, that however small this sin now appears to them, or whatever amusement they may derive from the practice, in a time of serious consideration, on a death bed and in prospect of judgment, it will grievously wound their consciences.

Am I not deceived?

THIS is a question, which every considerate man will frequently propose to himself. If there were no world beside the present, and no interests greater than those of this life, it would become us often to review and enquire whether we are acting wisely? Whether we are in the path of duty, and doing that which is most conducive to the glory of our creator, our own good, and the best interests of men, with whom we are connected in many endearing and important relations?

Am I not deceived? is a question, which every youth ought to propose to himself, when the allurements of the world entice him away from the practice of such virtues, as have been inculcated by pious parents and instructors. Youth is the season of life most liable to deception. To such the world appears in false colors. They have not learned their own hearts;

they have not by experience, become acquainted with the enticements of the world; neither have they known the need of the grace of God to preserve them from falling into presumptuous sin. The greatest number of those, who fail of eternal life, have been, in their youth, deceived into false doctrines or a practice contrary to piety.

Am I not deceived? is a question proper for all, who are engaged in the active scenes of life. When the world presents its enticing objects; when pleasure, power and wealth combine to tempt the weak heart, and offer all their good to its immediate enjoyment; at a time of life when the powers of nature, both animal and intellectual, have the greatest degree of energy for successful enterprize, it must be a fit time to enquire, *Am I not deceived?* Those persons, in the full vigor of life, who are embarked in the most prominent schemes of the day, when their worldly property or honorable office be their object, are in great danger of being deceived concerning the value of present things. Excited by the energies for action, which they feel in themselves to be unimpaired; and, having a strong relish for worldly good, nothing short of a sense of duty and a clear opinion of worldly vanity, will save them from delusion; unless they are preserved by the special grace of God. To such, the exhortation of the prophet may be fitly applied, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment and righteousness in the earth: For in these things I delight saith the Lord."

Am I not deceived? is a question proper for those, who are advanced unto old age. The aged, if they have fought the good fight of faith, are worthy of double honor: If they die in the Lord, their death is precious in his sight, and their works of faith and charity will follow them, in an everlasting reward. But, as they have passed thro' many scenes, which allure to sin; have had innumerable corruptions of their own hearts to combat; have been in many temptations, which are resisted with difficulty, and have been long in the warfare between truth and error, in which the great deceiver often appears as an angel of light, they must have reasons peculiar to their own state for being guarded against delusion. Every aged person, who reads this, will feel the propriety of these remarks. He will review his life with care lest he have fallen into some error, or some unchristian practice, which is inconsistent with a godly life in Christ Jesus.

Am I not deceived? is an enquiry which will be made by every person, who lies on the bed of death, or who views himself seriously called.—Death is a change, which all must experience. To all men it will be a solemn moment, in which they will anxiously enquire, "Am I not deceived?" In the hour of death, errors will be renounced, which have been before receiv-

ed; pleas of excuse will vanish, on which strong reliance hath been placed, and the most serious truths will break in on the soul. Although reason may be weakened, the appetites will lose their influence, and thus, conscience will have a new power to excite either hope or fear. These thoughts were excited by hearing of such an instance. One, who had lived, what is called a moral life, was suddenly attacked by fatal sickness. When a hope of living was extinguished, the clergyman of the parish was suddenly summoned. He came in haste, as a good man would do, in such a case. He eagerly approached the dying bed, from which he heard the doleful accent, "Am I not deceived?" A few excellent counsels were given, and with the conclusion of a short prayer, the spirit departed into the unseen world!

The last words of the dying man, "Am I not deceived?" have made a deep impression on my mind.—Another serious thought hath occurred to me, Why was not the spiritual adviser called, while there was opportunity to instruct the dying person?

X. S.

Incidental Events.

ON reading a late number of your Magazine, my mind was impressed by Matilda's account of the first means of her seriousness. As she walked in the garden, she saw a decaying flower, when this thought immediately affected her, "Dost thou consider this flower? In

the same manner, thou must decay and die!" No one can doubt that the Spirit of God used her sight of the flower as a mean of inducing seriousness, which she had never before felt. Her walk in the garden and her sight of the flower, were incidents in her life, which men, generally, would esteem wholly uninteresting; indeed, they would call them casual or accidental. I was led into a train of reflections on what are commonly called incidental or casual events. Some of these events, in the first instance, are surprising; but, a greater number of them are esteemed small and without interest. They are thought to be little things, which are necessary to connect the greater events of life, or to amuse men, and uphold them in a kind of useless existence, between the periods of their more weighty duties. Is such an apprehension just? Is it honorable to the providence of God? Or doth it lead to a just estimate, either of divine efficiency, or the powers and actions of intelligent minds? Concerning God we are informed, that by him all things consist; and, if they consist by him, their active powers must every moment be under his direction. Of his providence it is said, "Not one of the sparrows falleth to the ground without our heavenly Father; and that even the hairs of our head are numbered." Of men it is said, "Every idle word shall be brought into judgment." Each of these representations, with many others of similar import, lead us to believe, that the smallest of all events are under the direction of infinite power and wis-

dom: also, that the occurrences in our lives, which we esteem small, have a necessary connection with the greatest good or evil. Does it depend on us to determine what events, in their consequences, will be the greatest? Or shall we call some things incidental and casual, and others great and wonderful, because the consequences of some are seen, and of others unknown? Rather, let us admire the glorious providence of God, by which all things are ordered, which can produce eternal good from the most improbable means. Let us consider the agency of our heavenly Father, in every step we move, in every object we behold; as well, as in every sermon we hear, or in the great events which shake the world and astonish mankind. Much truth is symbolized in Elijah's vision, "And he said, go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountain, and broke in pieces the rocks before the Lord; but the Lord was not in the wind: And after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord, was not in the fire: And after the fire, a still, small voice." It was in this voice the Lord said, "What dost thou here Elijah?" Why hast thou forsaken thy duty? Why dost thou, a prophet of Almighty God, hide thyself from the face of the children of men? By the still, small voice of the Spirit of God, he hath often addressed sinners and Christians; saying

to the one, "Why do ye linger on the plains of Sodom?" to the other, "Why do ye hide in this mount, having backslidden and hid from your duty?" It cannot be supposed, that the Lord, who hath given us his word, and taught us by the ministry of his Son, should not, also, give us the means of instruction in all the common incidents of our lives. The voice of nature is, repent and obey; the same is the voice of providence, in all which betides us through life. If we were disposed to gain moral and religious instruction, it might be found in every view of nature and providence, in every path we walk, in every hour of self examination, and from every incident in human life.

Why are we not sensible, that "in God we live, are moved and have our being?" Why do we not reflect that the providence of God ordereth those events, which we call incidental? The safety we experience, every hour, is an instance of divine goodness, and leadeth to repentance. While every living plant reminds us of the life-giving power of God; each falling leaf and drooping flower is a monitor of death and the grave. How great is the evidence against which men sin!

D.

FROM THE PHILADELPHIA INTELLIGENCER.

"—*The full assurance of hope.*"—Heb. vi. 11.

THERE are two methods in which a Christian attains

the "full assurance of hope;" and these correspond to two senses in which this phrase ought to be understood. When the believer has clear views of the glory of God shining in the plan of salvation by Jesus Christ; sees that it is the purpose of God to save in this way; sees that full salvation is here provided for the very chief of sinners; feels that he supremely approves of this adorable plan, and though realizing himself to be among the vilest of the vile, has no reluctance, no hesitation, no fear, to trust himself entirely on the merits of the Saviour; sees that his doing so is not only his own choice, but God's command, and conducive beyond expression to the divine glory; is conscious that the doing of it makes him inexpressibly hate and desire to be delivered from all sin, makes him delight ineffably in the will of God, so that he chooses to be, to do and to suffer whatever God shall please to appoint—so that the divine will, in all possible circumstances and cases, appears so excellent that it is the only thing that can be thought of as tolerable; and when, as the result of all, the believer desires "to depart and to be with Christ which is far better" than any thing and every thing which the world can offer, and yet is willing to live, and labour, and be afflicted, as long and as much as God shall see to be best.—Here, I would say, is "the full assurance of hope;" or rather, here is that which puts it out of question, and perhaps out of the mind of the believer himself at the time, whether he hopes or not. It is manifest, however, that he who

has these views and exercises, has that which will not permit him to doubt of his love to God. It is also a fact, that if the question about his own interest in the covenant of grace, and consequently his final safety and salvation, should occur to the believer, as it sometimes may, at such a season as has been described, it must immediately be resolved by the very state of his soul. He cannot, while in this state, doubt or fear in regard to his union with Christ and salvation by him. It is in this way, I apprehend, that believers have what some eminent divines* have denominated the *extraordinary "witness of the Spirit ;"* at which time, by a confidence that is, as much as any part of the exercise, the Spirit's own blessed work—a confidence which is *sui generis*, and which by its nature and existence renders it in a sort impossible to doubt—they become fully assured, or have "the full assurance of hope," that they are the children of God. This, then, is the the *first* manner or method in which this desirable confidence may be obtained, or in which it may exist.

But now it is to be remarked, that to this season of divine light, and enlargement, and hope, there may possibly succeed a season of as great darkness and dejection. The believer may be assaulted with temptations that he never experienced before ; may feel a heart of hardness, and of rebellion too, that he did not know or believe that he ever possessed. He can get no clear

views of divine things. He has no liberty or engagedness of affection in any duty. All his struggles (and he makes many) seem to be without effect. He obtains no relief. What now, has become of his assurance of hope? It appears like a dream of the imagination. Perhaps he really concludes it was nothing else. He seems as if he had not a ray of hope left. He is ready to sink down into utter despondence. Still, however, he struggles on ; and after a time, (perhaps a considerable time,) he gradually or suddenly emerges from his despondent state, and gets a renewal of all, or of much, that he before experienced. What are his views now? He has begun to learn from fact, what he before believed in theory, that he depends on God entirely for all the faith and comfort that he obtains. He perceives that God has been teaching him, and that too in a way that he never thought of, what abominations there are in his heart ; and yet he sees, and he wonders while he sees it, that all this has not cast him out of the covenant of grace. Nay, he now perceives that his confidence of an interest in that covenant is more settled and firm than if these trials had never taken place. By and by, however, trials, it may be of a new kind, again occur. Faith begins to falter. Strong cries are poured forth for grace to help in this time of need. But the storm increases. Hope still refuses to let go her hold. Past deliverances are recollected. The mind tries to support itself from the recollection of them. It actually gets some support ;

* See particularly Witsius and Dr. Owen.

but darkness and coldness continue and increase; and they are, if not continual, yet so prevalent and of such long duration, that the mind is very far from the full assurance of hope. The exercised Christian dares not say that he is absolutely without hope, but he must say that his doubts and fears are more than his hopes. At length, another season of refreshing from the presence of the Lord arrives, and then, again, all is light, and joy, and confidence.

Let us suppose that the believer now pursues, with more clearness and success than ever before, his inquiries into the nature of the covenant of grace; so as to obtain a settled conviction that in this covenant all have a *sure* interest who are justified through faith in Christ Jesus; and that sanctification is the appointed and unequivocal test of justification. Under the influence of this conviction he institutes a close and prayerful examination into the nature of his temper, practice, exercises, views, and various feelings and situations. He searches the word of life deeply and abundantly, and he collects much from conversation, and from reading the exercises and experience of other Christians. All this he compares with what he has experienced and known himself. Jealous lest he should deceive himself, he dares not conclude, fully and at once, that there is no ground of doubt that he is interested in the covenant of grace. He hopes it prevailingly, yet he has some fears too. But his observations, inquiries and examinations continue and accumulate, till these delibera-

tive actings of the mind enable and in a sort compel him, to come to a solid conclusion, that by all the marks and evidences which the word of God and Christian experience warrant, he must be in a justified state, and of course be interested in the covenant of grace. Here is "the full assurance of hope" of the *second* kind; which we may call *the settled and habitual kind*. This does not depend on frames and feelings. The soul may be in great distress, and in a most uncomfortable and agitated state, without losing this kind of assurance; though perhaps it may sometimes be a little shaken. But as it is grounded on the unchangeable nature of the covenant of grace, and is the result of experience, prayer, deliberation, and long examination, it will endure great conflicts and very severe shocks, without materially giving way. In one word, its possessor may lose his comforts and mourn an absent God, without losing his hope.

It is by no means to be supposed that the methods above delineated are the only ones in which these two kinds of the assurance of hope may be obtained. The statement has been made to illustrate the nature of these two kinds of the same thing; one of which exhibits faith and hope as they arise into confidence from present views and feelings; and the other as they are grounded on the reflex acts of the mind. One is temporary and transitory, the other solid and permanent. In the illustration given, perhaps the way in which a settled hope is most commonly obtained, has

been in substance pointed out. In other cases, however, the first comfortable exercises may be so long continued, or repeated after such short intervals, that a settled assurance of hope may soon be obtained. In other cases, again, without those elevated views which have been described, there may be such an accurate discernment of the distinguishing nature of gracious exercises of a lower order, together with such a clear perception and conviction of the unchangeable nature of the covenant of grace, that the assurance of hope, as a habit, may be possessed almost from the first.

(To be continued.)

A week well spent.

By Dr. C. Mather, of Boston, in New England.

IT was constantly one of the first thoughts in a morning of this very successful minister,* "What good may I do to-day?" He resolved this question into the following particulars:

1. His question for the Lord's day morning constantly was, "What shall I do, as a pastor of a church, for the good of the flock under my charge?"

2. For Monday, "What shall I do for the good of my own family?"

* In the first year of his ministry (though only about 18 years of age) he had reason to believe he was made the instrument of converting at least 30 souls.

3. For Tuesday, "What good shall I do for my relations abroad?" Sometimes he changed it for another, namely, "What good shall I do to my enemies? And how shall I overcome evil with good?"

4. For Wednesday, "What shall I do for the churches of the Lord, and the more general interests of religion in the world?"

5. For Thursday, "What good may I do in the several societies to which I am related?"

6. For Friday, "What special subjects of affliction, and objects of compassion, may I take under my particular care? And what shall I do for them?"

7. For Saturday, "What more have I to do for the interest of God in my own heart and life?" [Mass. Mag.

ANECDOTE.

WE publish the following Anecdote in hopes it will yield that pleasure to our readers which we received at its recital—the source from whence it comes, leaves little doubt of its authenticity.

A young girl about seven or eight years of age, of a pious cast and uncommonly fond of attending church on the Sabbath, was asked by an Atheist—how large she supposed her God to be? to which she with admirable readiness replied—"that HE is so great that the heaven of heavens cannot contain him, and yet so kindly condescending as to dwell in my little heart."

[Augusta Herald,

POETRY.

.....

Isaiah Chap. 53.

WHOSE faith has trac'd in David's less'ning line,
 To Bethlehem's humble vales a Prince divine ?
 Who hath beheld, by Heav'n's prophetic word,
 4 In Bethlehem's babe th' anointed of the LORD ?
 5 No pomp accustom'd mark the Monarch's worth,
 6 No regal honors wait him at his birth,
 No shouts triumphal wake the natal morn,
 No herald's trump proclaims a SAVIOUR born ;
 No form peculiar future grace portends,
 10 No titled greatness on his youth attends ;
 11 No pleasing hopes maturer years impart,
 12 No kindred wishes kindle in his heart,
 Nor form etherial, such as angels wear,
 Bespeak the SAVIOUR GOD incarnate there.
 As some weak plant deni'd its fav'rite soil,
 Or withering root that mocks the culture's toil,
 17 So springs the Prince of life. No eyes behold,
 18 The grace or glory his designs unfold.
 Himself despis'd, rejected of our race,
 Born to affliction follow'd with disgrace ;
 His aim the world's redemption—that a foe,
 Reproach their gratitude, his portion wo.
 23 Labor and pain a furrow'd visage wears,
 Full deep, the channel for incessant tears,
 25 Suffus'd with grief he veils from human eyes,
 The face still blushing for his enemies.
 Yet man incensate bids the sufferer groan,
 28 And marks the guilt and judgment for his own,
 But Heav'n on him inflicts the vengeful blow,
 The world to rescue from deserved wo ;
 He for their sins the robe of sackcloth wore,
 For them the stratagems of malice bore.
 While every crime transpierc'd *his* injur'd heart,
 At once He took the guilt and bore the smart.
 The scourge that wrought their peace on him was laid,
 Man's offering he, and man's vicegerent made.
 Like thoughtless flocks that leave their shepherd's care,
 His guardian eye and health-crown'd pastures fair,
 Man heedless stray'd from truth's and God's embrace,
 And sought a happier end in error's maze.
 Justice exacts the forfeiture—'tis paid,
 While mercy pours the vengeance on his head,
 Yet no complaint escap'd his patient soul,
 In vain the waves o'erflow, the thunders roll,

- Mute as the peaceful lamb condemn'd to smoke,
 He bows submissive to the unequal stroke.
 47 By rage and violence from judgment torn,
 To earth's dark cavern is the prisoner borne.
 49 No herald seeks for *him* with loud acclaim,
 An honest witness to his injur'd name ;
 Nor generous advocates with manly strife,
 Rehearse the actions of his spotless life ;
 Falsehoods convict him, and no tongue defends ;
 One judgment both acquits him and condemns,
 Since passion mark'd his course, nor fell deceit,
 56 An equal tomb receives him and the great.

Now God's eternal counsel to fulfil,
 Sin's expiation made, obey'd his will ;
 To earth's remotest bound his seed shall rise,
 Rear up his name on earth, and crowd the skies.
 What tho' to death his human form he gave,
 Lent a short space to silence and the grave ;
 Tho' with the vile in life's last scene he joins
 To make his soul an offering for their sins ;
 For this he e'er shall live in fadeless bloom,
 Victor of death, triumphant o'er the tomb.
 For this thro' unborn years with joy shall see,
 In unknown realms a countless progeny ;
 The Father's pleasure still be all his own,
 And God's own glory brighten in the Son ;
 In blissful vision of this glorious hour,
 He smiles defiance to oppression's pow'r,
 Begirt with strength he treads the press alone,
 Then mounts triumphant to his native throne.
 Faith to his blood shall point th' unerring way,
 76 And Light himself illumine the darksome day.
 From north to south, from orient to the west,
 His kingdom stretch, and earth restor'd be blest.
 E'n kings shall bow beneath his conquering sword,
 And HEAV'N and EARTH and HELL confess him LORD.

*Line 4th.....*How small will be the number of those who at Christ's appearing, will receive him as the promised Messiah. He came to his own, and they received him not. They laughed at his pretensions.—The prophet in the first verse of this chapter does not allude to the number of those to whom the gospel shall be preached, but of those to whom Christ in spirituality should be revealed.

5 Instead of a palace, the common birth-place of kings, that of Christ was a stable—instead of a bed of state, a manger and a couch of straw received him. The herds of the stall take the place of maids of honor.

6 It is hardly to be supposed that the wise men of the east paid the infant regal honors.

10 Till his entrance upon the ministry, he was called the carpenter's son. .

11, 12 An assumption of the imperial purple would have inspired his nation with more pleasing hopes, than a victory over the doctors in the temple and a deliverance from their subjection to the Roman yoke, the only business, as they imagined, of the Shiloh that was to come, would have much better met their expectations than the overthrow of the rulers of the darkness of this world.

17 He grew up insensibly and without observation, 'tis said ; that the figure employed better represents his imagined inability to resist the enemies of the Jewish nation.—His springing from their nation at that time weak and depressed may have given rise to the allusion to a root in a dry ground or barren soil, but it is more natural to suppose it a figure of his descent from the decayed and reduced family of David.

18 There is no beauty in him that we should desire him, doubtless has reference to his design and object, rather than his person.

23 His visage was so marred more than the sons of men. He was so macerated and worn with continual griefs, that when but little more than 30 years of age, he was taken to be near 50. Epistle of Lentulus to the Roman senate quoted by Henry on the place.

25 He hid, as it were, his face from us ; such is the marginal reading, probably the most correct—though neither can be thought literal expressions.

28 Yet we did esteem him stricken of God. According to Bp. Lowth judicially smitten.

47 He was taken from prison and from judgment. Scarcely two commentators agree in the exposition of this passage. By the judgment of Pilate, Christ was acquitted, but at the suggestion of his release the tumult was so great he was constrained to give him up to the populace. Thus was he taken from or against judgment. It is not so easy to determine in what sense he was taken from prison—some translations render it, he was taken away by distress and judgment.

49 And who shall declare his generation ? His manner of life who would declare. (Lowth.) It is said in the Mishna and Gemara of Babylon to have been a custom of the country before any person was punished for a capital offence—proclamation was made by the public crier in these words, Quicumque noverit de ejus innocentia veniat et doceat de eo, and though our Lord seems John xviii. &c. to refer to this custom and to claim the privilege it was denied him.

56 And he made his grave with the wicked and the rich in his death. Either by the oversight of the translators there is a transposition here, or the prediction relates not to the events generally supposed. According to the evangelists he made his grave with the honorable and his death with malefactors. Lowth has it, he made his death with the wicked and with the rich man his tomb.

76 I am the light of the world.



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